

THE
True Moderation
DESCRIB'D,
AND
The False Moderation
DETECTED.
IN
A SERMON

Preach'd in St. Nicholas Church in Bristol,
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BY
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Col. 3. 12. Put on (as the elect of God) bowels of
mercy, kindness, humbleness of mind, meekness
long suffering.

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Philippians, Chap. iv. Verse v.

Let your moderation be known unto all men. The Lord is at hand.



AS there is no Virtue of greater Use and Benefit to Mankind, than that of *Moderation* rightly understood and practis'd; so there is scarce any thing hath a more pernicious Influence both on the publick and private Welfare, than a *wrong Notion of this Virtue*, which has occasion'd great Mistakes, and lead many into great Enormities.

It may not then be amiss, to describe the true Nature and Effects of *Moderation*, and likewise to detect a false Notion of that Grace, lately started among us, with the bad Use that too many make of it: Both which I shall endeavour to do from these Words of St. Paul, *Let your moderation be known unto all men. The Lord is at hand.*

The Occasion of the Words was briefly this: St. Paul was at this Time a Prisoner at Rome for the Truth of the Gospel; And these *Philippians* were at the same Time under a heavy Persecution for the Faith of Christ. In this sad Juncture the Apostle sends this Epistle to them, in which he exhorts them to the Exercise of many Christian Graces to support them under their Affliction, and to prepare them for the Coming of the Lord. In the Verse immediately before the Text, he excites them to a Spiritual Joy and Rejoycing in God, saying, *Rejoyce in the Lord always*; that is in *Adversity* as well as *Prosperity*: And because they might think their present afflicted State an unseasonable Time for Joy, he repeats it again; and again I say *rejoyce*; that is, comfort your selves in the Love and Favour of God, which is great enough to afford a continual Delight in him, in Despight of all *Afflictions*, that may befall you in his Cause. And that you may govern your selves aright under these Tryals, he adds the Words of the Text, *Let your moderation*

ration be known unto all men. *The Lord is at hand*: Where we may Observe, First, a Precept, *Let your moderation be known*, and Secondly, a Motive to enforce it, *The Lord is at hand*. I begin with the Precept, *Let your moderation be known*, &c. For the better Understanding whereof, it may be worth observing, That this Word *Moderation* is no where to be found in the whole Bible, save in this One Place, tho' the Original Word that is here render'd by it, occurs in many other Places, which hath created some Difficulty, and occasion'd diverse Readings of the Words. As,

First, Some read the Words, *Let your patience be known unto all men*; so the Old Translation, suitable enough to the sad Circumstances of these *Philippians*, who then labour'd under a sore and heavy Persecution, in which the *Apostle* wills them to bear up with Courage, and to make their Patience and Constancy visible to all Men. Again,

Secondly, Others read the Words, *Let your mildness and gentleness be known unto all men*, suitable to the Original Word *ἐπιεικεία* which is often render'd by Clemency or Gentleness. So we read of *ἐπιεικεία τῷ Χριστῷ* of the gentleness of Christ, 2. Cor. 10. 1. And St. James makes it one of the Properties of the Heavenly Wisdom, to be *ἐπιεικὴς* gentle, yielding and submitting to others, especially to Superiours, for the Sake of Peace, James 3, 17. And so it answers to the other Properties, of being peaceable and easy to be entreated, mention'd in the same Verse. Others again Thirdly read the Words,

Let your Equity, or Candor be known unto all men, so the Word *ἐπιεικεία* properly signifies, which is a Mitigation of Rigor and strict Justice, when that is not agreeable to the Rules of Charity, 'tis oppos'd to Severity in judging and punishing, and signifies the putting the most favourable Construction upon all things, and making all the Allowances, that Reason and the Nature of things will bear. So the *τὸ ἐπιεικὲς* in the Text is the same with what is meet, decent, and fit to be done, and denotes that proper Temper of Mind that

to be observ'd at all Times, in doing only what is fit and and convenient in all Cases.

Once more, Others again read the Words, *Let your meekness be known unto all men*, this implies the moderating our selves under *Sufferings*, or the subduing those inordinate Passions, that are apt to cause Murmuring or repineing under them; this is describ'd by the Meekness or Gentleness of the Lamb, who is dumb before the Shearer, and opens not its mouth under his hand. And this seems to be the *Moderation* here mainly intended, which being usher'd in with a repeated Exhortation, to a Spiritual Rejoycing in the Lord, implies a silent and chearful enduring of all Troubles and Tryals, that may happen to us in the Cause or for the Sake of Christ. All which are to be born with *Equanimity*, or a constant *Evenness and Calmness of Mind*, attended with a chearful Dependence upon God, for a good Event or Issue of them.

Now from these things well considered, we may gather the true Notion of *Moderation*, which may be thus defin'd.

'Tis a Virtue that consists in regulateing the Passions, Desires and Affections of the Soul, both as to the good and the evil things of this Life: Now the Knowledge and Practice hereof being of daily Use to all *Christians*, I shall briefly explain this Definition in all its Parts.

And First, I style it a Virtue, for so it is both moral and theological; as 'tis taught by natural Reason, 'tis a moral Virtue, and so tis treated of by the moral Philosophers; as 'tis infus'd by the Spirit of God, 'tis a Divine Grace, and so 'tis treated of by Divines.

Secondly, I style it a *Virtue*, that consists in regulating the Passions, Desires and Affections of the Soul; and this it does by the Rules of Reason and Religion. As for Reason, that was first given to us to guide and govern the inferior Powers and Faculties of the Soul, which were all subjected to its Direction and Dominion, and if it be hearken'd to as it should, would go a great way to keep them all in their due Order; the Understanding being set up as the Candle of the Lord, or a Light

to direct the blind Faculties of the Will and Affections, call'd therefore the *τὸ πρῶτον* the ruleing Power of the Soul.

But since the Degeneracy and Corruption of human Nature by the first Transgression this Order is mightily broken and inverted; for thereby Reason is in a great Measure dethron'd, and often master'd by a sensual Appetite; inasmuch as the *Apostle* complains, *What we would or should do, that we do not, and what we would or should not do, that do we. Rom. 7.* And therefore a higher Principle than Reason, even that of Religion, and the Grace of God is now necessary to manage and subdue these unruly Passions and Affections, which are too apt to run into Inordinacy and Excess, and this is done by this Virtue of *Moderation*.

Thirdly, I style it a *Virtue* that regulates the Desires, as to the good things of this Life; and this it does several Ways, as

First, *Moderation* regulates the Appetite and Desires in the Use of God's Creatures, and keeps them within the Bounds and Measures which God and Nature hath set them; not eating to Gluttony, nor drinking to Drunkenness, but avoiding all Excesses of both Kinds, and observing a due Decorum in all the necessary Actions and Refreshments of human Life. This is an excellent Piece of *Moderation*, and includes in it the Virtues of *Temperance* and *Sobriety*, to be kept to in the whole Course of our Lives.

Again, *Secondly*, *Moderation* regulates the Desires as to the Wealth and Riches of the World, and restrains Men from such an inordinate Love of the World, as is wont to put too many upon sinister and indirect Ways of getting it. *St. Paul* speaks of some, that will be Rich, resolving upon it any Way, and stick at no Means tho' never so sinful, to attain their End: Of whom he farther adds, that they fall into diverse temptations and snares, that pierce them through with many sorrows. 1 Tim, 6. 9, 10. Now *Moderation* curbs all such exorbitant Delires, and confines Men to such a Portion of worldly Goods, as God in his Providence, by the
Use

Use of all lawful Means, shall think fit for them. This is another Piece of this Virtue, and includes in it, the excellent Graces of *Contentment* and *Heavenly Mindfulness*.

Thirdly, Moderation regulates the Desires, as to the Honours and Power of the World, and keeps Men from all Ambition and Affectation of vain Glory, so as not to be puffed up with the empty Air of worldly Applause, or swell with the vain Breath of the Multitude, which is at best as variable and unconstant as the Wind: And yet too many are so greedy of Honour, and feel such an impatient Thirst after Power, that if the Door leading to Authority opens not of its own Accord, they will venture to scale the Walls: Yea, and undermine the Foundation, rather than want an Access to it. Now *Moderation* pricks this Bladder of Pride, and corrects these Swellings and Imposthumations of the Mind, rendering Men more easie and contented in a lower Station: Yea, it makes them willing to be abused for Christ's Sake; and to esteem the Reproach of Christ in a good Cause, greater Riches than the Treasures of Egypt.

This is another excellent Piece of *Moderation*, and contains in it the Virtues of *Humility* and *Self-denial*. Moreover,

Fourthly, Moderation regulates the Desires as to the Pleasures and Comforts of this World, and suffers not the Love of them to steal in too far upon the Mind, or to carry us Captive in the soft and pleasing Fetters of Earthly Delights. We read of some that are lovers of pleasure, more than lovers of God, and prefer the gratifying of their Lusts before the serving and obeying of their Lord.

Now *Moderation* puts a Check upon all such voluptuous Extravagancies, and teaches the right Use of all carnal and sensual Pleasures: it directs to the due Measures and true Ends to be observ'd in the Use of them, by keeping whereunto they will serve rather to refresh, than to oppress or overwhelm the Spirits, and tend more to ease than encrease the Burden of worldly Cares

Cares and Troubles. This is another good Piece of Moderation, which includes in it the Virtues of *Chastity* and *Mortification*. And these are the principal Acts of this Virtue with Reference to the good Things and Enjoyments of this Life : But besides these there is, Lastly, Another Part of *Moderation*, which relates to the Evils and Sufferings of this Life, and that teaches how to govern our Passions and Desires with Respect to them, which it does by setting Bounds to our Sorrows, and keeping us from fainting and Impatience under Affliction. And as the good Things of this Life are various, so are the Evils and Troubles of it of diverse Kinds ; such as Poverty and Persecution, Infirmities of Body and Mind, Losses and Crosses in Estate, Disgrace and Infamy in the Name, Distresses and Disappointments in Affairs, Death, and Departure of Friends and Relations, and the like, all which are apt to depress the Spirits, and to sink them under the Weight and Burden of their Troubles. St. Paul speaks of some, that *mourn as men without hope* ; and of others that murmur and complain under Afflictions, as if God had dealt too hardly with them, and so give way to immoderate Sorrow and Despair. Now *Moderation* mitigates the Grief and Trouble of these Things, and subdues these irregular Passions, that are apt to ruffle and discompose us ; it administers Cordials strong enough to raise and relieve the Spirits, and with the Bitterness of Affliction mingles the Sweets and Comforts that are afforded with them, letting us know, That Afflictions are not so much the signs of God's Displeasure, as the marks of his Love and Favour, *for whom he loveth he chasteneth, and scourges every son whom he receiveth*. It shews how much they tend to our present Good, and help to promote our future Glory, yielding the peaceable Fruits of Holiness now, which will e'er long ripen and grow up into Happiness ; so St. Paul assures us, that these *light afflictions which are but for a moment, work out for us a more exceeding and eternal weight of glory*. Such Considerations as these will serve to moderate our Sorrows, to lighten the

the Burden of Afflictions, and to beget an Easiness and Evenness of Temper, attended with Patience and Resignation of our selves unto God. And

This is the *Moderation* to which the *Apostle* here advises these *Philippians*, whom he would have rather to rejoyce than faint under their Tribulations, and cheerfully endure a-while what would shortly tend to their greater Glory and Happiness. These are the principal Acts of *Moderation* with Reference to the Evils and Sufferings of this Life, and shew us the Nature and true Notion of this Virtue, which is not so much a single Grace, as a Complication and Constellation of Virtues, all which direct us how to demean our selves both in Prosperity and Adversity,

Now this *Moderation* the *Apostle* would have to be made known unto all Men; *Let your moderation be known unto all men.* He would not have them rest in the inward Ease and Satisfaction they felt in their own Breasts, but to manifest it by their outward Actions and to make it visible and apparent to others, and that partly for their Conviction, and partly for their Imitation. For the First,

Such Examples of Patience and Constancy in Sufferings will demonstrate the Truth and Reality of Religion, and convince the World of the Force and Efficacy of Christianity; 'twill make others to glorifie God in the Day of Visitation, and report, that God is in us of a Truth: 'Twas this that so mightily promoted the Success and Propagation of the Gospel, which spread more and farther under the black Clouds of Persecution, than under the Sunshine of Prosperity: For when the Enemies of Christ saw the Courage and Constancy of his Disciples under the sharpest Tryals, and found them enduring the greatest Sufferings with the most undaunted Patience and Magnanimity, they concluded 'em to be supported by a more than Ordinary Power, and that nothing less than Divine Grace could bear them up, or carry them thro' them. This brought in many Converts and Proselytes to Christianity, and caus'd many to embrace that Faith, which they before persecuted.

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Neither can any thing more recommend our *Profession*, than this *Calmness* and *Equality* of Mind under Troubles.

And as the Apostles willing this *Moderation* to be known unto all Men, was for the Conviction of some, so was it for the Imitation of others; that they might learn to demean themselves in like manner under all their Afflictions. And, indeed, such Examples have sometimes a good Influence, and strongly provoke to Emulation; they help to inspire Men with a Courage suitable to their Cause, and shew the hardest Duties to be both practicable and pleasant.

Because *Examples draw stronger than Precepts*, St. Paul would have this *Moderation visible to all men*, the better to advance the Honour of God, the Credit of Religion, and the Good of others, who may be thereby taught to *go and Do likewise*.

And to this, we are powerfully excited by a strong Motive and Encouragement in the last words of the Text, *The Lord is at hand*; meaning, that he is at hand, 1st. To assist and relieve us in Trouble. 2^{dly}. To behold our Carriage and Behaviour under it. 3^{dly}. He is at hand to put an End to all our Trials and Afflictions. And lastly, His coming is at hand, to Judge and render to every one according to his Works.

First, I say, *the Lord is at hand to assist and relieve us in time of Trouble*; He that is always near or present with us, is said to be at hand; hence the Psalmist tells us, *That God is nigh unto all them that call upon him*; and elsewhere, *That he is a present help in the needful time of trouble*. If he strikes with one Hand, he is ready to support with the other; yea, the same Hand oftentimes wounds and works the Cure: So the Apostle tells us, that his Grace is ever ready and sufficient for us; and therefore we need not to despond, or be dismay'd in Affliction, but keep up an evenness of Spirit, and in the Use of good Means to depend and rely upon Divine Providence.

Secondly

2dly, *The Lord is at hand to observe our Carriage and Behaviour under such Trials*: His Eye is continually upon us, as well to observe our Ways as to relieve our Wants; he sees whether we will relie upon his help in the Ways of his own Appointment; or have recourse to wrong and forbidden Methods to help our selves: Hence the Psalmist minds us, *That God is at our right hand, that we should not be moved to do evil.* And St. Paul's minding us here, that *the Lord is at hand*, may be to teach us to govern our selves and all our Actions, with that Decency and Discretion, as becometh those that are always sensible of his great and gracious Presence.

3dly, *The Lord is at hand to put an End to our Troubles and Afflictions in his due Time*; And this is a good Argument to encourage us patiently to bear all unjust and unavoidable Sufferings, because the Lord is at hand to reward our Patience, and to put an End to the farther Exercises of it, and therefore we should demean our selves with all *Equanimity and Moderation of Temper*, even to the immediate Causes and Instruments of our Sufferings, because God is ready to relieve us at present, and will shortly rid us out of all. So David found by Experience, *That many are the Troubles of the Righteous, but God delivers them out of all.* And this leads to the

Last, and perhaps the truest Sence of these Words, *The Coming of the Lord is at hand, when he will Judge the World, and render to every one according to his Works*: And then the force of the Argument will lie in that just and speedy Retribution that will be made to all good Men, who shall be rewarded as well for the Evil they have suffered, as for the Good they have done, and therefore they need not complain too much of Injuries and hard Usage, nor be too rigorous to right or revenge themselves presently, when there is one coming that will surely do all men Right, neither need we to faint under those Afflictions, that only lead by a Cross to receive a Crown.

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Thus we see the Nature and right Notion of *Moderation*, which I have shewn to be a Virtue that consists in the-Regulating of the Passions, Desires, and Affections of the Soul, both as to the good and evil Things of this Life; a Virtue that implies such a Victory over a Man's Self, as serves to keep him in a due Frame and Disposition of Mind at all Times and in all Conditions, and is of infinite Use and Benefit through all the Stages of Human Life.

From whence I proceed in the next place, To consider a new and false Notion of *Moderation* lately started and propagated among us, to serve some sinister and secular Designs; and that is, to Stile a Want of Zeal for Religion, or a Coldness and Indifference in the Matters of the Church, by the Name of *Moderation*: A Notion that hath taken its Rise from our unhappy Diffensions and Divisions, and the many Sects that have risen up and grown by them, the Favouring of which, tho' a manifest Breach of Unity and Order in the Church, is yet call'd and countenanc'd by the Name of *Moderation*; hence they that abate of their Conformity to the Church, and omit any of the decent Rites or Ceremonies enjoin'd for the Uniformity of publick Worship, such are stil'd and commended for *Moderate Men*, tho' 'tis indeed no better than prevaricating with God and his Church, and violating the Promises and Subscriptions made to it: Again, They that comply too far with *Dissenters*, by encouraging their Divisions, and putting a helping Hand to support and continue them, they are reckon'd in the Number of *moderate Men*; tho' this be but a hardning them in their Schism, a betraying the Church, of which they are Members: And laying it open to the Assaults and Designs of its greatest Enemies. Once more, they that Halt between two Opinions, and trim between the Church and the *Conventicle*, going sometime to the One, and sometimes to the Other; they likewise pass for *moderate Men*, tho' they are neither True or Steddy to either, but falsify and divide from Both. And yet, this *Lukewarmness* and *Neutrality* in Religion, is frequently

quently shelter'd under the specious Name and Notion of Moderation.

But this kind of Moderation hath not the least Countenance from the Holy Scriptures either of the Old or New Testament ; but rather stands condemn'd and censur'd in both. In the Old Testament 'tis blam'd as a *Halting between two Opinions* or a *serving of God and Baal*, 1 Kin. 18. 21. In the Medley of Religions among the *Samaritans*, 'tis reprov'd as a *fearing the Lord and serving of other Gods* : which brought many heavy Judgments upon them, as we read, 2 Kin. 17. In the New Testament 'tis condemn'd by our Saviour, as a *serving of two Masters, God and Mammon*, which no Man can safely or faithfully doe. Matth. 6. 24. In the Epistles of the Apostles we read of some judaizing Christians, who made a Mixture of Judaism and Christianity ; as also of a Sect known by the Name of *Gnosticks*, who blended Heathenism and Christianity together ; but both were strenuously oppos'd and argued against by the Apostle in several of their Epistles. St. James calls these Moderate Men by the Name of *Double Mind'd Men*, and pronounces of them that *they are unstable in all their Ways* ; Jam. 5. 1. In the Book of the Revelations, this Moderation is rebuk'd in the Church of *Laodicea* for *Lukewarmness* and *Hypocrisy*, and such Moderate Men, as were *neither hot nor cold but Lukewarm* were threatn'd by God to be *Spued out of his Mouth* ; Rev. 3. 15. 16. Not that these Men are to be rank'd with Idolaters, Jews or Heathens, but that they too far resemble them in such a corrupt and insincere Way of Worship.

Now the Falselhood of this Notion will easily appear, by considering, that Moderation hath no respect to our Duty unto God, for we cannot be too devout or religious towards him ; there is no mean to be observ'd here, for the stronger our Affections are carried out after him the better it is. But Moderation relates wholly to the Matters of this World, in the Love or Hatred, whereof Men are but too apt to exceed : Our Passions and Desires towards Earthly Objects may be, and often are,
inordinate

inordinate and extravagant, and therefore we are required to moderate them by the Rules of Reason and Religion; but our Duty to God admits of no Excess, we cannot Love, Desire or serve Him too much, and to be *Moderate* here is to be Lukewarm and Hypocritical.

And yet all that is alledg'd for this false Notion, is usually taken from these Words of our Text, *Let your Moderation be known to all Men*, where *Moderation* denotes a due Demeanor of our selves both in Prosperity and Adversity, not abusing the good Things of this Life by any Excess; nor sinking under the Evils and Troubles of it, by any Impatience, but keeping up a constant Calmness and Evenness of Mind under both. This is the true Sense and Meaning of the *Moderation* here mention'd and recommended to us, which you see hath no Relation to such a Coldness and Indifference in Religion, as some would have it; but rather the quite contrary: For it calls for such a Zeal and Warmth of Love towards God as may *Moderate* our Love to all Earthly Comforts, and lighten the Burden of all Worldly Sorrows. And indeed, such a *Moderation* is fit to be made known unto all Men, both for their Example and Encouragement: Whereas, such a Coldness and Neutrality in Religion, is so far from being Worthy the Knowledge or Imitation of any, that it deserves to be detested, where-ever it is discovered, Beside,

It had been a strange Piece of Advice to these *Philippians* under Persecution, to Exhort them to be *Moderate* and *Luke-warm* in their Duty, at a Time when the greatest Zeal and Fervency of Spirit was required of them. Neither

Could it be any great Encouragement to such double Minded Men to be told, That the Lord is at hand, who will be sure to publish and punish such Hypocrisy. And

Thus having describ'd the True, and detected the False Notion of *Moderation*, all the Use I shall make of it, will be to Exhort to the one, and to Disswade from the other. And,

First, From this Discourse, let us learn and practise the true *Vertue of Moderation*, as 'tis here described to us; which will be of Excellent Use both to our selves, and others with whom we have to do; for this will teach us to govern our Passions aright, and to keep our Love, Joy, Desire, and Grief within their due Bounds, setting them upon their right Objects, and confining them to their due Measures, which will be a good Guide to that which is Good, and a great Preservative from all Evil. If this Vertue, or Stay of the Soul, be wanting, our Love will become inordinate

ordinate, our Desires irregular, our Joys extravagant, our Sorrows immoderate, all which must occasion great Uneasiness and Trouble. Again,

This Vertue will curb the Exorbitances of our Sensual Appetite, and subject the Flesh to the Spirit, and thereby restore the Liberty of the Soul from the Tyranny and Usurpation of imperious Lusts. 'Twill keep a due Decorum in Diet, Apparel and Recreations, and restrain all Inordinacy, Immodesty, and Indecency in each. Where the Reins are let loose, Men run into all Excess of Riot, into *Surfeting*, and *Drunkennes*, into *Chambering* and *Wantonness*, into *Strife* and *Envying*, with many other pernicious Vices, that hurt both Body and Soul: Whereas this Vertue of *Moderation*, by regulating the Passions, and subduing all vile Affections, will in a great measure prevent the Evil, and promote the Good of both; for 'twill bring Health and Ease to the Body, Peace and Tranquility to the Soul, and in a Word 'twill carry us with Comfort through all the Parts and Passages of this present Life, and lead us to endless Joy and Felicity in the next. Wherefore above all things, let us Labour and Pray, and Strive for this Excellent Grace, and let our *Moderation* be visible to all Men, that they by our Example may learn Temperance, Sobriety and Chastity, under the Affluence and Plenty of Prosperity, and likewise behave themselves with Patience, Submission, and Equanimity under the Frowns and Straits of Adversity: which are the principal Acts and Properties of this Vertue.

To perswade you hereunto, know 'tis the Noblest Victory to Conquer our Passions; for greater is he (saith *Soloman*) that governs himself, than he that conquers a City. To gain this Mastery, we must (as the Apostle directs) be Temperate in all Things, and bound our Desires by the Rules of *Modesty* and *Moderation*: So shall we bring Glory to God, Renown to our Profession, and a Reward to our selves, To which Ends, let us in the

Last Place, Beware of mistaking a Coldness and Indifference in Religion for the Vertue of *Moderation*, nor think the better of such a Neutrality for wearing about so specious a Title; there is scarce any Thing that hath more impos'd upon Mankind, than putting of bad Names upon good Things, and good Names upon bad Things; both which have done unspeakable mischief

Mischief. Thus a firm Adherence to the Church is termed *Bigotry, Popery and Superstition*, and the like, while *Schism and Separation* are Christened *Zeal, and the Power of Godliness*. *Rebellion* oft-times wears the Colours of *Reformation*, and here *Lukewarmness* passeth for *Moderation*. Thus many are deterred from *Vertue*, and deluded into *Vice* by the Charms and Witchcraft of wrong Names; this is in the Prophets Phrase, to call evil good, and good evil, to put darkness for light, and light for Darkness, sweet for bitter, and bitter for sweet; against all which a Woe is denounced. Isa. 5. 20. Let us therefore take heed of being Abused or Mislead by this Artifice, especially in the Case before us: To moderate our Desires and Affections to Worldly Things, and to order our selves aright both in a prosperous and adverse Condition, is a wise and useful Piece of *Moderation*; but to make a *Carelessness and Unconcernedness* in the Matters of the Church to pass for *Moderation*, is a gross Abuse of the Word, and of all that are mislead by it; to halt between the Church and the *Conventicle*, is to be half a *Conformist* and half a *Dissenter*, which is to be much like *Agrippa*, half a *Christian* and half otherwise. In short, it is to be neither *Hot nor Cold*, which was severely threatned in the Church of *Laodicea*, and will not fare any better in ours.

If then we have any *True Love* to God or his Church, let us be zealous and warmly affected towards both, for Love is a warm Passion, and where 'tis in good Earnest fixt on any thing, it will be accompanied with a Heat and Fervency of Spirit; and the Apostle tells us, *It is good to be thus zealously affected always in a good thing*. He that can see the Church of Christ rent by *Schism*, or behold the Bowels of their Mother torn out without any Concern, must sure have either none, or but a very cold Affection for her. The true Mother would not have the Child divided, nor would our true Mother the Church, have her Sons and Children divided among themselves, or the Members of her Body torn and rent from one another; to look on this without Resentment, and like *Gallio*, to care for none of these things, discovers an evil Heart of Unbelief, and a departing from the living God.

Wherefore let us not colour or cover over this *Indifference* with the Mask of *Moderation*, but call it by its own Name, *Lukewarmness and Hypocrisy*; and let us learn henceforth, to be more Steddy and Sincere to the Church of which

which we profess our selves Members. How long did
(said the Prophet Elijah to the People of Israel) because
two Opinions; If the Lord be God, serve him, if Baal, follow
him, 1 Kings 18. 21. I the Church of which we are Mem-
bers, be well Established in its Doctrine, Discipline and Com-
munion, and I am sure no Part of the Christian World can
show a better, why should we break its Peace and Unity
by Schism, or betray it by Division, or suffer it to be un-
dermined by Hypocrisy and Hypocrisy? The Prophet
Question so convinced and confounded the Israelites, that
'tis said, they answered him not a word. And indeed, such
Wavering and Fashord in Religion, is enough to beget Si-
lence and Confusion of Face in all that practise it.

To conclude all, Let me Exhort all such, as the An-
gel did in the Church of Sardis, those who had a Name to
live but were dead, to be watchful, and strengthen the things
which remain and were ready to die, for I have not found the
works perfect before God; Remember therefore how thou hast
received and heard, and hold fast and repent. Which God
grant for the sake of Jesus Christ, &c.

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